



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

Ein Fall von Aphasie und ein Fall von Aphasie mit Agraphie nach traumatischer Läsion der linken Grosshirn-hemisphäre. Inaug. Dis. TH. HEINEMANN. Würzburg, 1887.

A wood-chopper, aet. 30, and right-handed, received a severe blow on the left side of his head and became completely aphasic and persistently wrote from right to the left. His writing vocabulary was reduced to a few words, but after many efforts for many successive days he could write only "mirror script." This was written fairly well, but attempts to write normally produced only vain movements of the pencil. Slowly, after great labor, he reacquired the power to write normally. At the end of about two months he wrote and spoke about as well as before the injury. This is noteworthy as one of the best cases of "mirror script" in literature.

Vergleichende Uebersicht der Classificationen der Psychosen. Inaug. Dis. A. OEBBECKE. Strassburg, 1886.

This is a convenient conspectus of the more important systems of classifying mental diseases which have been prepared since the time of Esquirol and Griesinger. The methods of classification are themselves classified as unsystematic enumerations of clinical types (Plater, Kraepelin); types based on the course of disease, in which typic, progressive, and atypic are distinguished (Arndt); psychological (Erlenmeyer, Stark, who called all forms hyper or para states, and Keiser, with his receptive, active, and tranquil states) (Heinroth, Richarz, Griesinger); physical-anatomical (Lorry, Groos, Singowitz, and Meynert, who use circulating changes as an important factor); systems resting on the forms of morbid diathesis (Langermann, Jacobi, Morel); etiological (Skæe), and with greater freedom of combination (Bucknill and Wille); anthropological, with especial account of the stage of development (Tuke, Schüle, Morselli, Krafft-Ebing); systems based on typical morbid elements (Guislain, Baillarger, Weiss). The individual morbid types introduced by each writer are also adduced.

V.—ANTHROPOLOGICAL.

Genie und Irrsinn, in ihren Beziehungen zum Gesetz, zur Kritik und zur Geschichte. C. LOMBROSO, Professor an der Universität Turin. From the Italian by A. Courth. Nos. 2313 to 2316 of Reclam's "Universal-Bibliothek." Leipzig, 1887. 12mo, 434 pp.

The question of the relations of genius and insanity is not a new one. Apart from the literary references found in ancient as well as modern writers, the French alienists, particularly Moreau de Tours, discussed the topic, giving currency to the notion that genius is a neurosis, diverging in several directions from the normal activity of the mind. Radestock, Sully, and others have reviewed the evidence in favor of this conclusion, aiming to further differentiate the type of genius that is allied to the morbid from the genius that is the product of superior brain activity, while Prof. Dilthey strongly antagonizes this entire conception of the great man. Dr. Lombroso (the author of the classic work upon the psychology of the criminal classes) contributes the most comprehensive study of this question that we possess. His point of view is very definite, holding that

the relation between genius and insanity is a very close and important one. Not only that many great men have been victims of nervous and mental disease, or have been closely related to persons thus deranged, but the very nature of the activity for which the world rewards them is often of an abnormal kind. The overworking of specialized brain centres, kindled into fever heat by an intense emotional strain, and not infrequently excited by artificial stimulants—the products that thus result are divided by a narrow and perhaps imaginary line from the vivid fancies of a deranged mind freed from the logic of fact; and conversely, among asylum inmates the instances of literary efforts of no mean order are numerous. Around this central idea the author clusters a mass of interesting and valuable illustrations, so full of suggestive cases and acute psychological comments that it is difficult to give any adequate account of the varied contents of the work. Instances of derangement in great men, including so noble a list as Comte, Schumann, Tasso, Swift, Lenau, Rousseau, Ampère, are graphically described. One chapter is devoted to the influence of the elements upon great men, and aims to show that the summer months, or rather the opening of the warm season, is most favorable to exalted mental activity, and the same is true of the insane. Another chapter studies the geography of the regions, particularly in Italy, in which an unusual number of great men are born. Here the conclusion, as far as there is one, favors the view that warm climates are productive of genius. The influence of race and environment upon greatness is traced. Genius like insanity is hereditary (unfortunately the latter is much more so than the former), and many of the influences that bring out great men increase the percentage of insanity. On the other side Dr. Lombroso cites case after case of madmen bursting out into poetry, amusing their companions with truly humorous sketches, evolving reformatory plans by no means devoid of sense. And if we turn to the fanatics that have influenced the course of history, many of whom would in our day find a shelter in the asylum, our list is increased in dignity as well as in number. The art of the insane is the subject of a special chapter. Another records the remarkable doings of a class of men whom we would call “cranks,” while one of the most interesting chapters tells of the exploits of crazed reformers, almost every one of whom met with great success in attracting followers. Nor is the list of topics yet complete. The appendices trace the distribution of artists in Italy, of savants in France, and suggest more than one interesting educational conclusion. They give extracts from the diaries and other writings of the insane, describe the most notorious criminal insane, of which Guiteau serves as a good type, and include quite a complete collection of human follies. It must not, however, be concluded that Lombroso identifies genius and insanity. He distinctly differentiates them, while pointing out the many ties that bind them together, and shows that a large number of great men were free from all taint of mental impairment, and that the stroke of genius has its peculiar though not easily describable characteristics.

The problem here treated suffers from a lack of method. We are probably dealing with several problems in one, and if, instead of discussing the general relations between genius and insanity, we could apply the aid of statistical analysis, such as Mr. Galton has applied to the study of the heredity of genius, we could perhaps

unravel several of the knots in this intricate problem, and relieve the conclusions of much of their apparent paradoxical character. Be that as it may, Dr. Lombroso's work remains a valuable contribution to the subject, as well for the many facts he brings to bear upon it as for the points of view that he advances. J. J.

The Significance of Sex. JULIUS NELSON. The American Naturalist, Jan., Feb., March, 1887, 71 pp.

This is the first chapter of a detailed study, and presents the cytological aspects of the question. It is abundantly illustrated with karyokinetic diagrams, and has a pretty full bibliographical appendix. Sex is considered a secondary or evolved characteristic which we distinguish in the higher organisms, calling that female which produces ova, and that male which produces the spermatozoa. The reproductive cells are of one brotherhood with the other cells of the body, but are specialized in such a way that two cells from diverse individuals may fuse into one cell, which then, multiplying itself by division, builds up an organism like the parent. The offspring are sometimes not only differentiated dimorphically into the sexes, but polymorphically, as in hydroids. Many forms develop from cells that have not been fertilized; the ova of parasites are frequently parthenogenetic, and in low forms even male parthenogenesis has been observed. Still lower, the gametal cells are so similar as not to be distinguished sexually in their conjugation; and sexual generation is the exception in the lowest forms of life.

In the cell there is a substance known as *chromatin*, from its affinity for stains, which is most abundant in the nucleus, where it occurs as one or more spherical bodies, an intricately coiled filament, or as a network with coarser or finer meshes. When the cell divides, the chromatin passes through a cycle of transformations (karyokinesis), which shows that it is a very important substance. This conclusion is fully justified by all that we learn about chromatin in the different aspects of cell life. All cells while growing and multiplying possess it, and if deprived of it lose the power to regenerate lost parts. The yolk of eggs and the secretions of glands, and probably ordinary cell protoplasm, are mainly metamorphosed chromatin. In sexual fertilization, the essential phenomenon is the union of two pronuclei, one containing the chromatin of the ovum, the other that of the spermatozoan; hence the chromatin must carry the hereditary characters, and therefore has been termed the *idioplasm*. (This word implies a psychological property, the full explanation of which requires an extended article to present.) The fundamental significance of sex is therefore involved in the questions, *Why are idioplasms from two individuals of a species blended when reproduction of higher forms has place, and how are these idioplasms structurally related?* The answers are deferred until a general discussion of the theory of heredity is taken up, but provisional statements are made to the effect that a union of diverse experiences, which broadens the cell education, must be advantageous in the struggle for existence. It is assumed that the idioplasm consists of an aggregation of *similar gemmules*, each of which can reproduce itself and whose progeny can build up an organism with its characters. These characters depend on the way in which the gemmules differentiate in building up the cell in the diverse forms obtaining in a complex organism whose unity is a reflex of the gemmule unit. J. N.